





Navajo House or Hogan

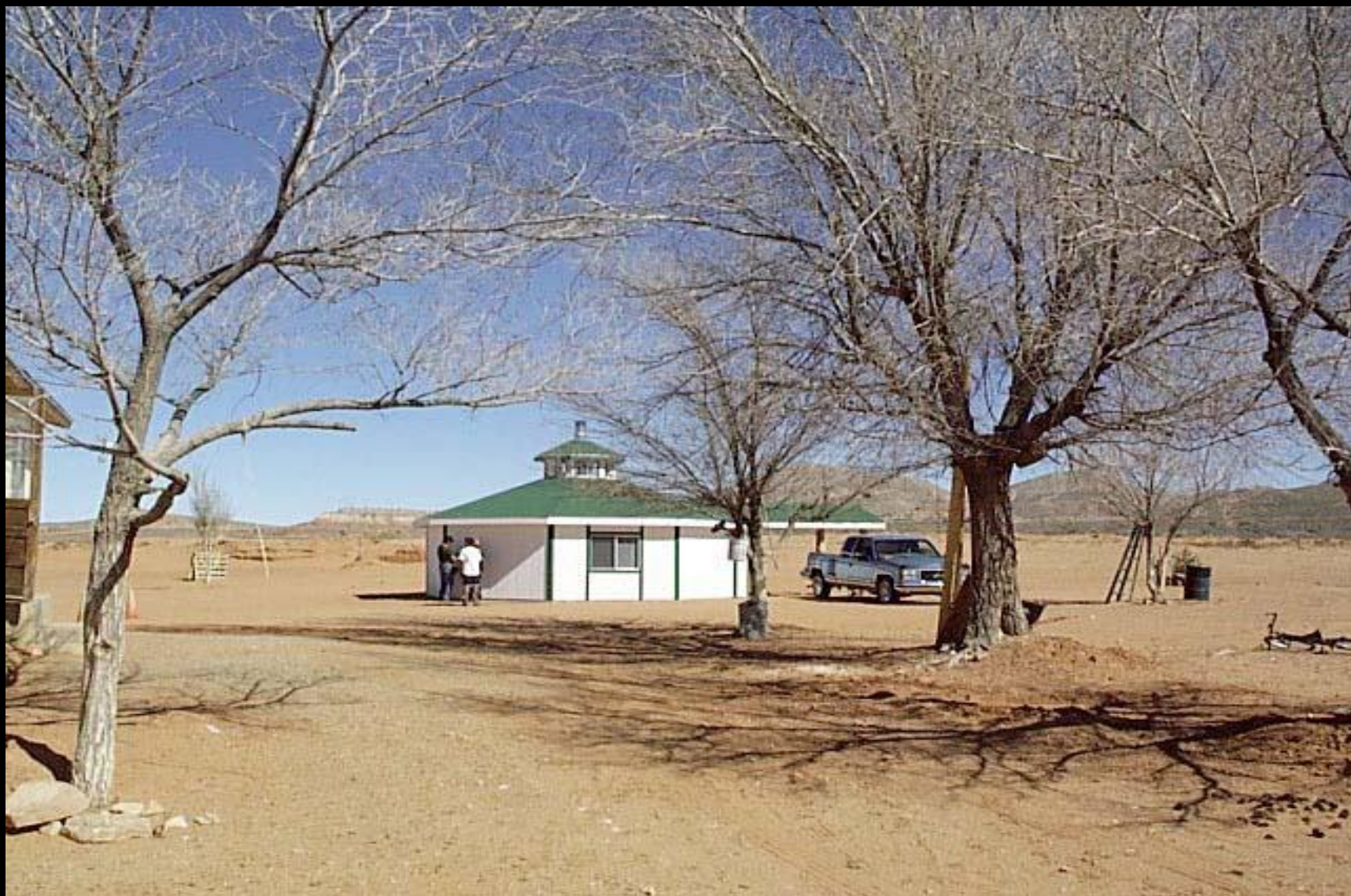


Made from Wood and earth
Always face East
Abandoned if a person dies
in one
Replaced as needed

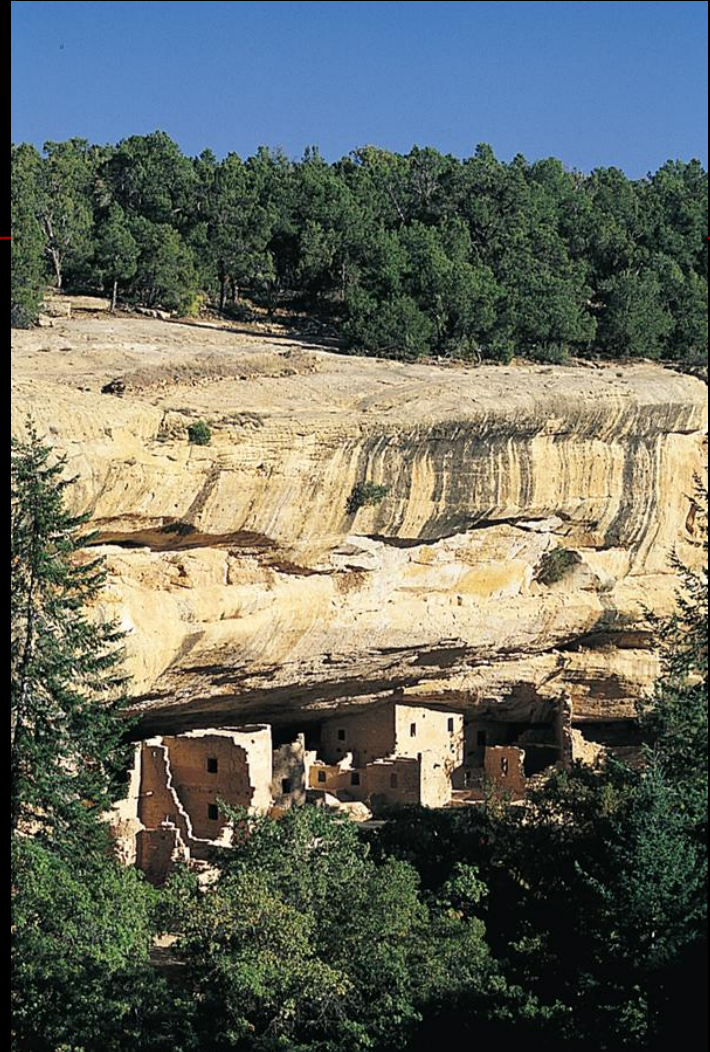


Inside a Hogan (c. 1940s)

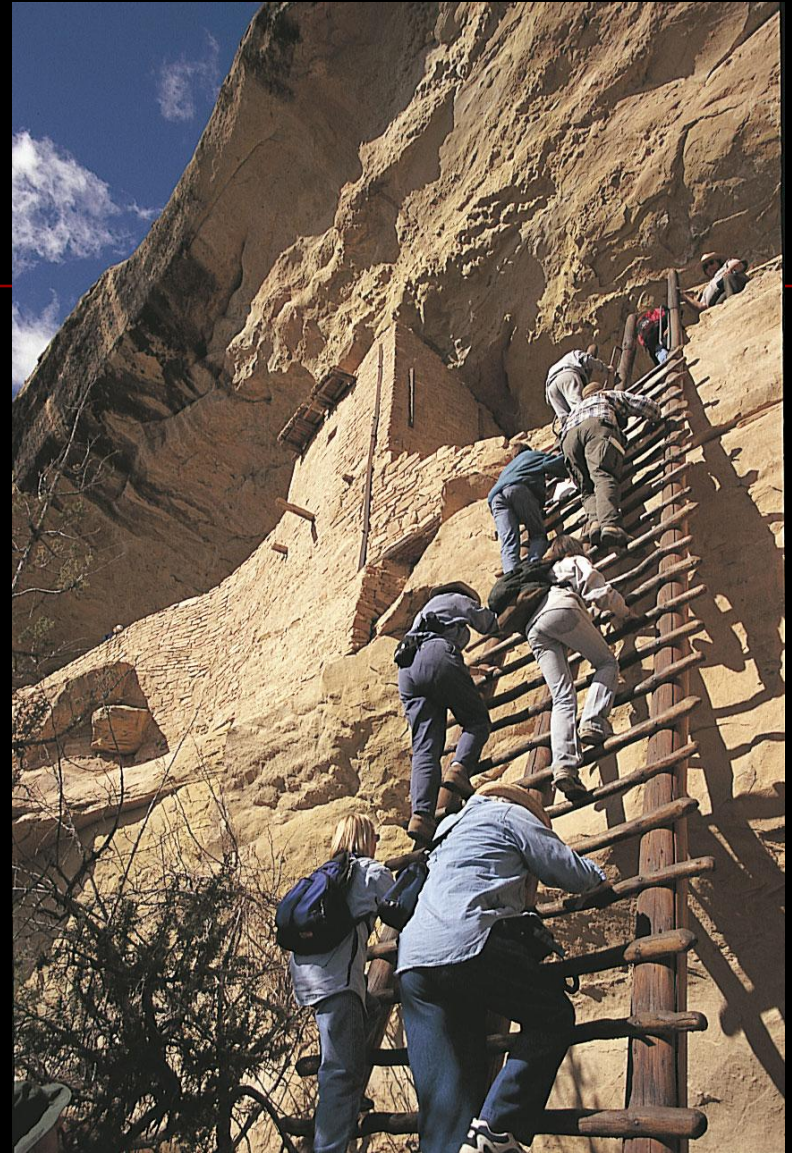


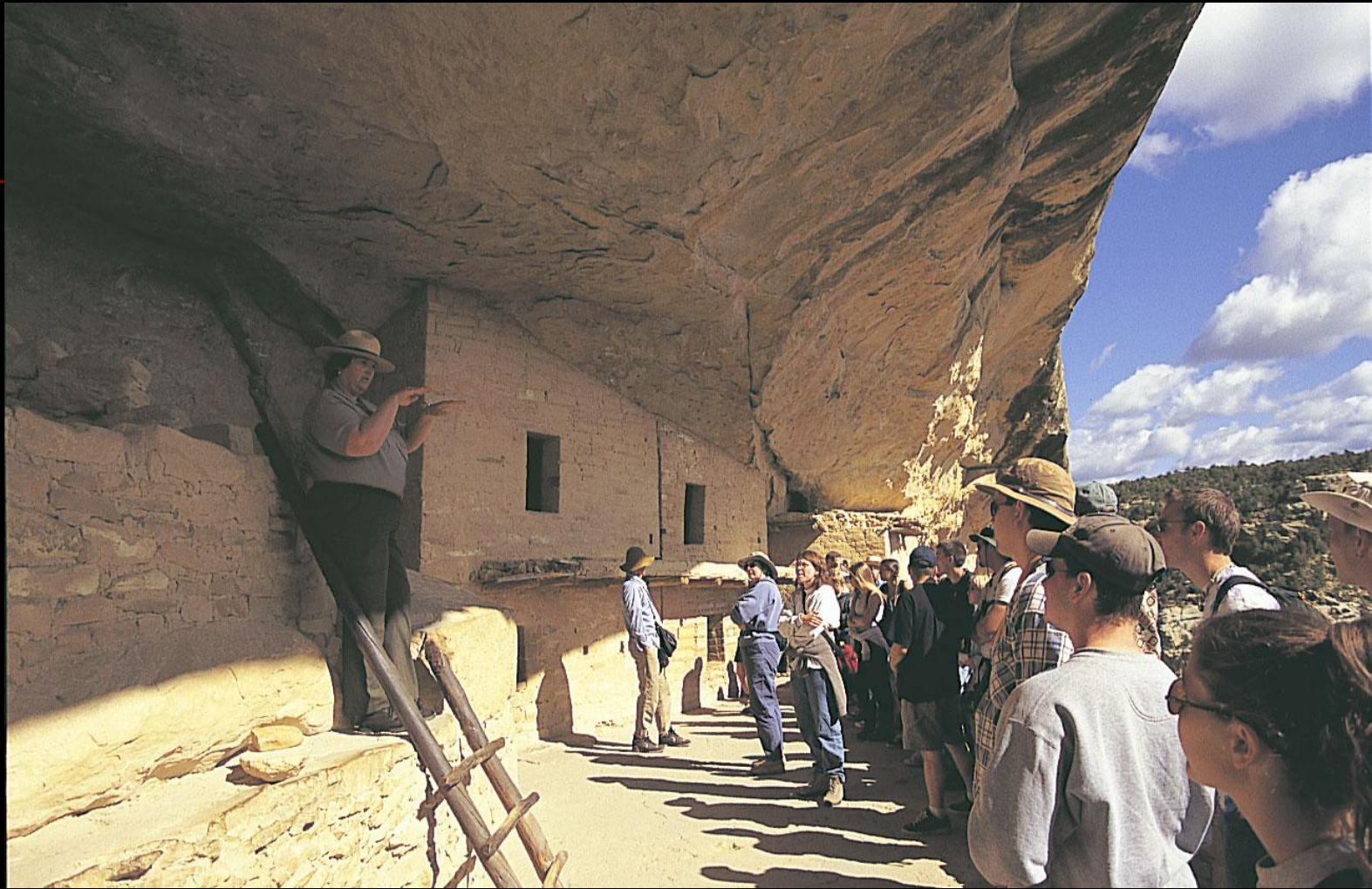


Mesa Verde Anasazi Ruins



Balcony House Site, New Mexico
Anasazi Ruins (The Ancient Ones)





Cliff Palace, Anasazi Ruins





The Navajos believe the following 4 mountains are sacred

1. Mount Blanca (Tsisnaasjini' - Dawn or White Shell Mountain) Sacred Mountain of the East near Alamosa in San Luis Valley, Colorado
2. Mount Taylor (Tsoodzil - Blue Bead or Turquoise Mountain) Sacred Mountain of the South north of Laguna, New Mexico
3. San Francisco Peaks (Doko'oosliid - Abalone Shell Mountain) Sacred Mountain of the West near Flagstaff, Arizona
4. Mount Hesperus Dibé Nitsaa (Big Mountain Sheep) - Obsidian Mountain, Sacred Mountain of the North La Plata Mountains, Colorado

Mount Blanca

(Tsisnaasjini' - Dawn or
White Shell Mountain)
Sacred Mountain of the Eastern
Band of the Pueblo People
Near Alamosa in San Luis
Valley, Colorado



Mount Taylor (Tsoodzil –
Blue Bead or Turquoise Mountain)
Sacred Mountain of the South

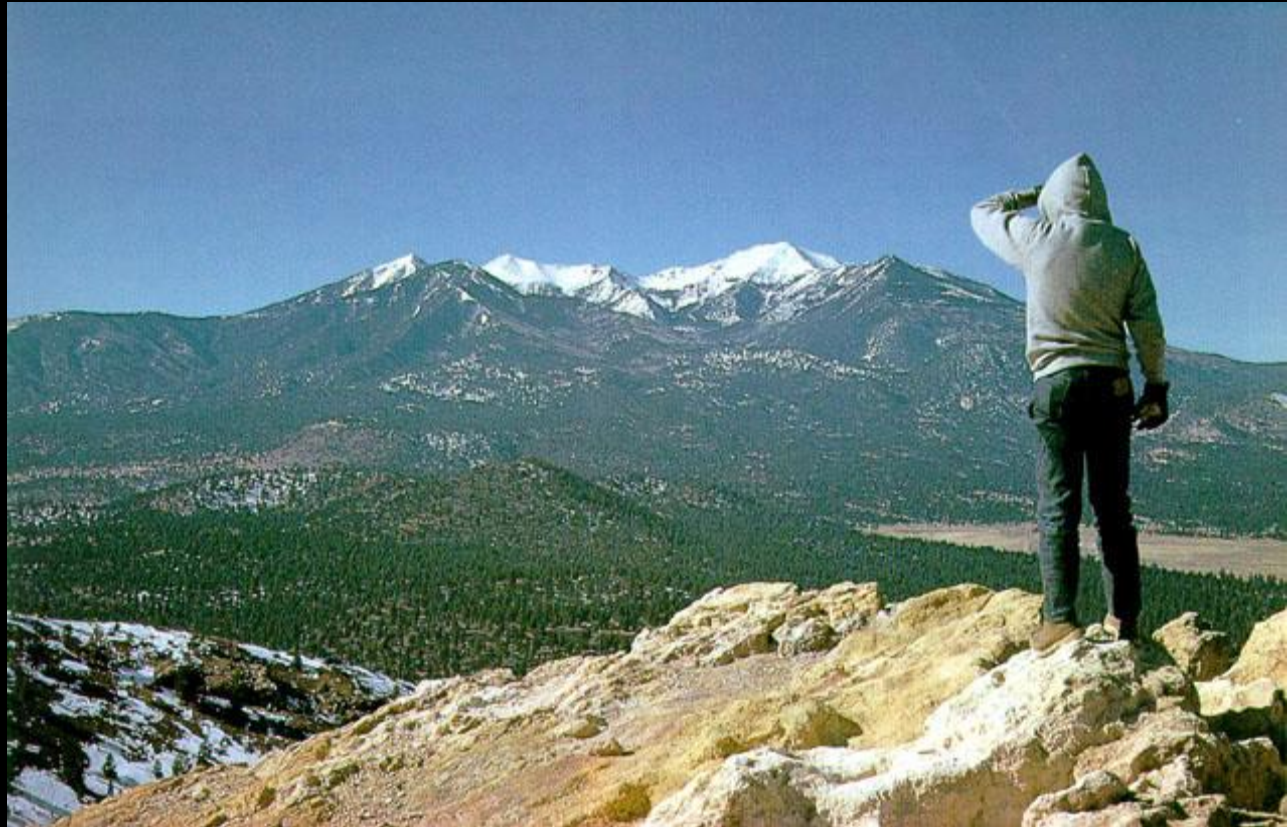
North of Laguna, New Mexico



San Francisco Peaks Doko'oosliid - Abalone Shell Mountain

Sacred Mountain of the West

Near Flagstaff, Arizona



Dibé Nitsaa Mount Hesperus
Big Mountain Sheep
Obsidian Mountain
Sacred Mountain of the North
La Plata Mountains, Colorado



San Francisco Peak (Dook'o'oslíid)

(Abalone Shell Mountain) Sacred Mountain of the Westnear Flagstaff, Arizona)



Some Dine Terms and Concepts

Dine = “Earth Surface Peoples” Navajo word for themselves

Navajo = Pueblo Indian word for Dine meaning “Enemies of the Cultivated Fields”

Anasazi – the Ancient Ones (left traces on the earth before Navajo)

Yei = Holy Ones, also translated as “immune” Central persons among the Yei are Changing Woman and her two sons, Monster Slayer and Born for Water. It was Changing Woman who the other Yei conducted the first **Kinaald!a** “Walking into Beauty” ceremony (girl’s puberty ritual), and it is Changing Women who created the Human Peoples, the Dine.

World View:

1. progressive movement (not static nor spatial focus)
2. lawful interrelatedness of the universe (hozho)
3. “knowledge” is power (not visionary experience)
4. disorder is illness (hocho)

Dine Persons:

Bii-gi-isti “an animating being lies within” or “inner forms”, and as expressed for Humans, “in-standing wind soul”

Sa#ah Nah!gi Bik#eh H!ozh!o “continual reoccurring long-life in an environment of beauty and harmony”

Hozho “beauty and harmony, is contrasted with

“Hocho” disorder and ugliness



Dine Curing/Healing Ceremonies

Ceremonialism and the Hataali “singer” (medicine man), and the “hand-tremblers” and “star-gazers”

Blessingway to maintain and restore hozho, i.e., general well-being

Lifeway to treat bodily, physical injury

Holyway to infuse “hozho” into patient, thus removing hocho; the largest grouping of ceremonials, includes the Beautyway and the Holyway

Evilway to remove “hocho” from patient, thus restoring hozho, i.e., treat ghost sickness, e.g, via the Enemyway

- 1996, an elderly woman takes care of her blind mother in Rocky Ridge. On this particular day her blind mother asked her if the visitors had come yet. The daughter knew of no expected visitors. However, after the mother asked her daughter the fourth time, a strong but calming wind blew into the house.
- The daughter moved out of the house to see 2 figures appear in front of her. She knelt down in front of them, looking up at the taller white figure first, then the second smaller turquoise being. After that she kept her eyes on their feet. They said, "We can no longer distinguish the Navajo from the other people. The Navajo are no longer praying or performing their sacred ceremonies anymore and therefore we cannot help you."
- The deities told the daughter, "Tell everyone to go back to the ancient ways of prayer and worship to avoid disaster. Some will not believe you but you must tell them." The only physical evidence of their presence were small moccasin prints left by the Turquoise deity. The white deity was drifting just above the earth and left only dusty but larger impressions in the earth.









